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Editor : **Nur-ud-Din Muneer M A.**

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EXPONENT OF AHMADIYYA ISLAM AND OF ITS WORLD-WIDE REVIVALISTIC ACTIVITIES.

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RABWAH

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Editor

NUR-UD-DIN MUNEER M.A

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If Jesus is Still Alive!

The following article, an excerpt from the Promised Messiah's Book, Ainai Kamalati Islam (Mirror of the excellences of Islam), examines the present-day Mussalmans' belief that Jesus is still bodily alive in heavens and exposes its evil implications for Islam. The thesis is amply substantiated with verses of the Holy Quran. (Ed).

It is extremely unfortunate that in certain things the Ulama of this age themselves encourage the spread of polytheistic teachings of Christianity. For instance, the present day Christians believe Christ to be living and that belief is, as if it were, the only pillar on which rests the idea of divinity of Jesus.

But the Mussalmans of-day, by believing the Holy Prophet (on whom be peace and the blessings of God) to be dead and to have been buried under ground, and by accepting the belief that Jesus is alive, deliver a documentary proof into the hands of the Christians that Jesus was a unique and exceptional personality among not only men but also prophets. For, the Best of Mankind, who came six hundred years after Jesus, having died after a short span of life, and there having elapsed 1300 years after the Holy Prophet's death, and Jesus being still far away from death, does it prove anything else than that Jesus was more than human? The Ulama of this age, then, although outwardly expressing their abhorrence of poly-

Hazrat Mirza Ghulam Ahmad, The Promised Messiah & Mahdi peace be on him.

theistic ideas, have left no stone unturned in helping the polytheistic people. It is a pity that while the Word of God represents Jesus as having died, these people create a thousand difficulties for Islam by believing him to be alive in the heavens, and the Holy One, Chief of the Prophets (May God bless him) to be a mere corpse buried under the earth! Whereas, Jesus witnesses in the Holy Quran, saying

مبشرا برسول یاتی من بعدی اسمه احمد

i.e., "I give tidings of an apostle who will come after me, that is, after my death, and his name would be AHMAD." (61 : 7)

Therefore, if Jesus has not yet passed away from the physical plane it means that our Holy Prophet too has not yet appeared in the world, for, the reference clearly shows that the Holy Prophet would appear when Jesus would depart this physical life, the reason being that in the verse there is mentioned a "departure" as opposed to an "arrival" and it is necessary that both of these should correspond to each other, i.e., while one of the two prophets should have departed the other should have arrived. Again Jesus's own evidence in regard to his death is contained clearly in the verse فلما توفیتنی (5 : 18) which can be testified to by all who can see. And it should be remembered that the verse فلما توفیتنی refers to the same promise which is contained in the verse

یا عیسی انی متوفیك و رافعك الی

(3 : 56)

It is necessary, in order to understand the sense in which God uses the word توفی that the verses—the promise and the realisation of the promise—should both be considered together, but, it is a pity that our Ulama do not worry about inquiries of this kind. The word توفی just as it is mentioned in the Holy Quran about Jesus in two places, so it is mentioned in connection with our Holy Prophet (may God bless him). The Holy Quran has the verse :

و اما نرینك بعض الذی او نتوفینك

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(10 : 46)

(i.e., So should we make you see part of what we threaten them with, or should we cause you to die.-Ed) If the Ulama had translated the توفی of this verse to mean that the Holy Prophet also was transported alive to the heavens, we would not have been the least sorry for these people, but, look at their impudence, that wherever the word occurs in the Holy Quran with reference to the Holy Prophet, it is taken to mean "death" and when the same word is used with reference to Jesus it is taken to mean "to have been raised up to the heavens." None of them cares to see that the word is the same; they follow only one another blindly. The word, the meaning of which, after having been used 25 times in the Word of God, has been clearly made out to be "forfeiting of the spirit" and nothing else, has been uptil now given quite another sense by these people. This means that for the whole world the word means "forfeiting of the spirit," but in the case of Jesus it means "raising up to the heavens alive." what does it amount to except supporting a polytheistic belief? While, on the one hand, unworthy and bigoted Christians openly abuse our Chief and Master, the Holy Prophet (may God bless him), and describe Jesus as being of the heaven and our Holy Prophet as of the earth, on the other, these Ulama give their support to them at such a delicate time and add weight to their claims by admitting the polytheistic creed of the Christians.

Corruption in 'Land and sea"

Cold and Careless Attitude of the Ulama

Would that these people, leaving their prejudices aside, had considered for a minute what is *shirk* (associating others with God. Ed.), what is its nature and what is it which leads to *Shirk*, in order that they had readily known that to associate anyone with God, in His Person, Attributes, Words, or Acts, or to regard anyone as being equally, or partially, entitled to worship constitutes the *Shirk* which will never be pardoned.

And, what leads to *shirk* is the investing of a man with a quality, in his person, attributes or acts, which is not to be found in his kind—neither the quality as such, nor as a shadow of it. Now, if we suppose a particular man to be unique in his qualities, and to be different in his nature or in the inevitable incidents of life from all mankind and to be possessed of a quality over and above the qualities commonly possessed by man, and which quality is not shared by anyone else, we shall be placing a huge mound of shirk in Islam's way. The Holy Quran lays it down clearly that God, the Highly Praised, is One, and His very nature necessitates Unity of Person. He has caused one created thing to share the qualities of another, and one object to resemble another object, so that it might not be supposed, by reason of any q ality of a particular person, pertaining to his self, his actions, words or attributes, that that person is invested with quality which is not shared, as such or as a reflection of it by any other person, or that such a person is, like the Almighty God the sole possessor of that quality. The *Sura* Ikhlas of the Holy Quran explains this point when it emphasizes that Unity of Person and Attributes is the absolute and special quality of God Almighty; for it says, "Say, Allah is One".

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The fact is that the chief distinguishing quality of all Creation is the similarity and resemblance of some with others of its members; no one individual possesses a quality which is not shared, as such or as a reflection of it, by any other person. Therefore, if, from among men, we admit the existence of a person who, in respect of some of his qualities or acts, occupies a unique position; is above the limitations of common humanity; and, like God, is singular in that quality or action, we, by our admission, associate another with God in His attribute of Oneness. It is a fine point to which one might give one's thought that God, in His Word, should have several times made mention of the death of Jesus, so much so that Jesus and his mother, Mary, the Truthful, who, all agree is dead, should have been together stated to have partaken of food when they had been alive. This particular mention was made because God, by His eternal knowledge, knew well that in the latter days, the idea of Jesus being alive would throw people into error, and this error would be of immense danger to Islam. God, therefore, decreed and made it plain beforehand that Jesus was dead. Some simple folk are persuaded to believe that the verse يا عيسى انى متوفيك contains a promise and points only to Jesus's suffering death some time in the future, that it does not mean that Jesus has in fact already suffered death. Such people do not, however, know that the word of God speaks of the promise having been realised in fact when it makes Jesus utter the words فلما توفيتنى Apart from this, one should also consider that the divine promise that such and such a

(Continued on page 6)

Hazrat Khalifatul Masih's

Friday Sermon

In his Friday Sermon given in the Aqsa Mosque, Rabwah on January 13, 1978 Hazrat Mirza Nasir Ahmad, Khalifatul Masih III, inaugurated the new year of Tahriki-Waqfi Jadid.

Quoting the verse of the Holy Quran, و مما رزقنهم ينفقون i.e. "The righteous spend out of what we have provided for them (2 : 4), he said that in it God Almighty had commanded the believers to spend in His way whatever they had received from Him. This spending was not confined to money alone, but was extended to his faculties, and all his endownments in the way of God.

Illustrating his point he said that the example of the companions of the Holy Prophet (peace and blessings of God be on him) was amply instructive in this respect. When sacrifices were demanded from them, they did not keep back anything. They came forward with their money, their time and their lives even. This was the spirit which should be imbibed by our Jamaat, he stressed.

He said that the Ahmadiyya Movement stood for re-establishment of the kingdom of the Holy Prophet or that of Islam in this world and all its endevours were directed to this end.

Hazrat Mirza Nasir Ahmad
Third Successor of the
Promised Messiah

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Continuing, he said that the Tahriki Waqfi Jadid, whose new year he was inaugurating had also the same objective in view. The Jamaat should offer more and more workers to serve in this project and also provide the Centre with adequate Funds for their training and maintenance expenses. He said these religious teachers were to be spread all over the country, so more and more men were required every year.

(Waqfi Jadid Organisation was set up in 1958 by Hazrat Khalifatul Masih II. Since then its workers are disseminating Islamic knowledge in Pakistani villages and educating the people morally and religiously. Every worker is assigned a group of villages in which he teaches, guides and looks after the rural population. (Ed·)

(English rendering by Nur-ud-Din Muneer)

Seerat-un-Nabi Celebration in Rabwah

Seerat-un-Nabi Day was celebrated in Rabwah on Monday, February 20, with great zeal and enthusiasm. Early in the morning Youngmen and children thronged in the Masjidi Aqsa wherefrom they came in a long procession to Masjidi Mubarak, the venue for the Seerat-un-Nabi Meeting. Carrying flags and banners, the processionists marched along singing devotional songs and invoking Darudo Salam upon the Holy Prophet (peace and blessings of God be on him). Masjidi Mubarak was packed beyond its capacity and the participants had to squeeze themselves to make room for those who were standing outside it. Sitting behind a veil large number of ladies also joined the meeting. In the night, buildings were colourfully illuminated.

The meeting started at 9.30 A M. After the recitation of the Holy Quran done by Hafiz Abdul Wahhab, Baltastani, a student of Jamia Ahmadiyya (Missionary Training College), Ahmadi Ulama delivered their scholarly addresses about the teachings and the life story of the Holy Prophet (peace and blessings of God be on him). In between the speeches Naats were sung in praise of the Holy Prophet. Some of the points made by the speakers are as follows :

The excellent example set by the Holy Prophet in human conduct, comprises the greatest heritage for the guidance of posterity which will continue to illumine the hearts of mankind for ever.

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The Holy Prophet is the sole mediator between God and His creatures and without his mediation no person on earth can attain to any spiritual eminence.

The Holy Prophet stood staunchly for the equality of mankind and wanted all human beings to be treated with toleration, sympathy and magnanimity without any sort of discrimination.

The rights which the Holy Prophet gave to man are the most generous and advanced and it is upon them that the modern thinkers have built their concepts of Human Rights.

The Founder of the Ahmadiyya Movement in Islam, the Promised Messiah and Mahdi loved the Holy Prophet most ardently. To him he was the paragon of Beauty and Excellence in whose pure and righteous person every virtue had reached its culmination. He was the Guide for all mankind and for all ages and the Shariah given to him was never to change. Indeed the Holy Prophet was the Supreme Master and the Promised Messiah his humble servant. The Promised Messiah's writings, both prose and verse, are full of praises of his master and of his intense desire to seek union with him. We quote here one couplet. He says,

Ahmadiyya takes Islam to the Ends of the World

مے پریدم سوئے کوئے او مدام

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من اگر مے داشتم بال و پرے

"If I had the wings and pinions,
At all the times and moments
Of my life, I would have striven
alwas to fly to him".

We may quote below a few excerpts from his prose also. He says :

"Thousands and thousands of praises and invocations of peace, mercies, and blessings, for the Holy Prophet Muhammad Mustafa-on whom peace-through whom we found the Living God (Nasimi Dawat, p. 1)

"For the sons of Adam there is no Messenger now and no intercessor but Muammad Mustafa (on whom be peace of God and His Blessings). It is meet, therefore that you try and give true love to this Messenger, Mighty, Glorious. No other human should you hold in greater esteem. Make this your rule so that in the scrolls of heaven you should be enrolled among those who obtained their salvation. And remember salvation is not something that comes after death. True salvation begins to show and shed its lustre in this very life. Who are the saved ones ? They who have certainty of faith that God is real and true, that Muhammad (on whom be peace and blessings) is the intercessor between God and all His creation, that there is no Prophet or Messenger under the sun equal to him, and no book equal to the Quran. No prophet was decreed by God to live for ever but only this Honoured Prophet. Only he lives for ever and ever.

(Kisht-i-Nuh p. 13)

(English rendering by Nur-ud-Din Muneer)

(Continued from page 3)

thing is going to be accomplished, itself means that that thing is going to be accomplished soon, and that there is going to be no delay in its being accomplished-not that the promise about *Raf'a* should have been redeemed there and then and that about causing Jesus to die should not have been redeemed even after the lapse of two thousand years.

(English rendering by the late Qazi Abdul Hamid)

لکل داء شفاء

(تلخیص حدیث نبوی)

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Holy Quran presented to President Liberia

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(Maulvi A. K. Shahid, Ahmadiyya Missionary incharge, Monoravia, Liberia).

President Liberia, Mr. Tolbert was presented a copy of the Holy Quran with various other books on Islam on January 23rd 1978. He received the Ahmadiyya delegation in the Executive Mansion and appreciated the gift very much. On this occasion also he praised the educational activities of Ahmadiyya Mission in Liberia which in his opinion were a great contribution to the spread of literacy in his country. Reiterating constitutional guarantees for religious freedom he said that he would welcome more men coming over to Liberia to help in the cause of education. The National press gave wide publicity to this event.

American University Students in Fazl Mosque

A number of students from the American University washington District of Columbia belonging to different nationalities such as American, Turkish and Lebanese and of various denominations such as Jew, Christian, Muslim ; under Mr. Charles S.J. White, Associate Professor, Department of Philosophy and Religion visited the Washington Fazl Mosque on Thursday November 10th, 1977.

The students along with their Professor were welcomed by the Missionary in Charge Imam A. U. Kaleem and were taken to the meeting room where they were addressed by the Imam on Islam for half an hour. Afterwards the questions and answers continued for an hour.

The visitors observed the Members praying Isha Salat led by Imam Kaleem. After the Salat the Imam explained a few salient points of the Islamic prayer and again answered a few questions asked by the visitors.

The Professor and all the students were presented a number of books on Islam such as THE TEACHINGS OF ISLAM, AHMADIYYA MOVEMENT, etc. The Professor was also presented with a copy of The Holy Quran translated into English.

Annual Convention in Trinidad and Suriname

by

Maulvi Muhammad Hanif Yaqub, Ahmadiyya Muslim Missionary Republic of Trindad and Tobago.

Started in 1956, Ahmadiyya Muslim Mission in the Caribbean Islands is doing very well. Strong communities have been established in Trinidad, Guyana and Suriname. Quran schools have been opened where children are given religious education. Adult Ahmadis are also imparted knowledge in Islam. Some of them offer Tahajjad prayers also and are devoting their time and energy to propagate Islam.

In the atmosphere of brotherly love, faith and discipline, the community celebrated its annual convention in Trinidad on December 18, 1977. The gathering determined to

Ahmadiyya takes Islam to the Ends of the World

step up its missionary endeavours.

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The Mission carries on its preaching activities in Trinidad in 10 sub-centres. In one of these centres 143 lessons in Islam were given to Quran classes. A four page periodical en-entitled, "Ahmadiyya or the True Islam" is published and distributed extensively. Missionary tours are made to Grenada, St Vincent, Barbados, St Lucia, and Antigua, etc.

Similarly, (according to the report received from Maulvi M.A. Qureshi, Missionary Incharge Ahmadiyya Muslim Mission Guyana, South America) Jalsa was held in Ahmadiyya Mosque Nasir Paramaribo Suriname on Decemter 25, 1977. Ahmadi delegations from Trinidad and Guyana participated. The confe-rence laid great stress on the propa-gation of Islam among Christians. It felt that Christianity was now on rapid decline in these parts and that there were clear signs of Guyana Jamaat expanding very quickly.

Below is reproduced the message sent by Hazrat Khalifatul Masih III to the particlpants of the Third Annual Conference of South American Ah-madiyya Communities held in Surri-name.

RABWAH
Dated 4-12-1977

Dear Brethren,

Assalamo Alaikum,

It gives me great pleasure to know that you are shortly holding the Annual Gathering of Ahmadies in the Carribean area. It is hoped this will provide an opportunity of meeting each other and strengthening the bonds of love and fraternity among yourselves. Such gatherings have great educational and cultural value and provide good moral training. As such participation of younger gene ation in it should be encouraged and efforts should be made to derive maximum benefit out of it by hearty co-operation, sacrifice, discpline and attention to duty.

On this occasion I want to draw your attention to two things in parti-cular. The 14th Century after Hijra is coming to a close. God willing, the new Century that is about to dawn on us shall be an era of great progress for Islam. It has been ordained by Almighty God that Islam shall prevail over all religions at the time of the Promised Messiah. This domination shall be brought about by love, reason and winning the hearts of people. For this pur-pose the beautiful teachings of Islam have to be conveyed to people with earnestness, vigour, sympathy and affection. To be successful in this mission you should mould yourself in such a way as to reflect in your person all the excellences of Islam in the practical form. This means you have to be a model of a true Muslim. To influence the outside world it is necessary that you should bring about a complete transfor-mation in your own self morally and spiritually so that every body who comes into contact with you should realise that you are a different man.

The second thing is that indus-trial and socialistic revolutions have failed to solve world problems. The former League of Nations and the present United Nations Organisation

Ahmadiyya takes Islam to the Ends of the World

could bring no relief to ailing humanity. Despite great scientific advances people do not have peace of mind. Different ideologies are creating ever-in-creasing rift in society and the future looks pretty bleak. According to the Holy Quran the task of eastablishing a new world order and uniting mankind into one society or Ummat-e-Wahidah (امة واحده) was left to be done by the Promised Messiah (peace be on him) and his followers. To bring humanity into one fold, the fold of Islam, it is necessary that there should be a central point or Central authority which in the words of the Promised Messiah is قدرة ثانيه "Qudrat-e-Sania" or Khilafat. God has given the glad tidings that it shall continue to the end of days. However, it is your duty to hold fast by this rope of Allah and be not divided. Remember the establishment of Khilafat after a gap of 1300 years is a great blessing of Allah. Hence we should be thankful to Him and try our utmost to preserve its sanctity. Its importance should be instilled into the heart of every child from the very beginning. Undoubtedly this is the only means by which people all over the world will be bound together and will remain united into one brotherhood and one family. So remember this favour of Allah and do your best to win the hearts of people by prayers, kind and examplary behaviour, ceaseless and unreserved service of humanity and incessant efforts in the cause of Islam.

May Allah bless you and be your guide and helper everywhere and at all times. Ameen.

KHALIFATUL MASIH III

Ahmadiyya Mission
Georgetown—Guyana

The 28th Annual Ahmadiyya Convention in Nigeria

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(By Olayiwola Jegede)

The three day twenty eighth Annual Convention of Ahmadiyya Jamaat in Nigeria, attended by over three thousand delegates from Nigerian States, Repulics of Ghana, Niger and Benin was held in Lagos on 24th to 26th December, 1977. The National flag and that of Ahmadjyya Jamaat were hoisted. The Amir and Missionary Incharge of the Mission in Nigeria-Maulvi M.A. Shahid with Justice A.R. Bakare of the Lagos Court, Chairmanned its first session. Special Messages from Hazrat Amirul Momineen Khalifatul Masiah III and Vakil-at-Tabsheer were read to declare the meeting open. The messages underlined the importance of unity and discipline and exhorted the Jamaat to work for the regeneration and progress of Islam concertedly.

In his opening speech, the Amir, Maulvi M. A. Shahid, reviewed the activities of the mission in the previous year and told the congregation that substantial progress had been made in all spheres of the Jamaat's work. He laid great emphasis on the acquirement of religious knowledge and its dissemination among the people.

Justice A.R. Bakare in his presidential remarks called on the members of the community to discharge their civic duties to the Government.

Ogun State Commissioner for Agricultural Resources Bro. M. Ola Buraimo, who Chairmanned the fifth session of the Conference reviewed the political and religious situation in

Ahmadiyya takes Islam to the Ends of the World

the country before and since the military rule. He lamented that the Nigerians had not learnt anything from their past mistakes and it was regretable that their leaders did not set any good example in morality. Coming to the Muslims, he denounced the manner in which they performed Hajj. He said that instead of ennobling themselves and practicing Islam in the right spirit most of them after Hajj reverted to a life full of sin and vice. He deplored that cheating, smuggling, robbery and sectarian persecution were rampant in society and Muslims, Hajjs and non-Hajjis were equally guilty of such heinous crimes. He advised Muslims to desist from such un-Islamic acts, to abide by the teachings of Islam and to work unitedly for its progress.

In various other sessions of the conference, lectures were delivered and articles read on various topical issues concerning Islam and Christianity like the shroud of Jesus Christ. Among those who spoke and submitted papers are Alfas S.B. Giwa, A.R.A. Oluwa, Mallam Bichi, Alhajis A.R. Busari, M.M. Habeeb, S.D.A. Ahmad, Z.O. Elias, Alamutu, Maulvi S.R. Khursheed, Doctor F.A. Giwa a senior Lecturer at the University of Ibadan, Mr. S.A. Monir, Federal College, Owerri, Bros. M.A. Taiwo of Ibadan University, A.R.B. Sule, Aziz Ohimiyere and delegates from Ghana and Niger Republics.

There was a separate session for the Lajna Imaillah Nigeria (Women of the Jamaat) Nasirat and Atfal (Girls and Boys under 16 years). Also slides and films were shown depicting the activities of the Jamaat all over the World.

In his concluding address the Amir and Missionary Incharge, Maulvi M.A. Shahid, exhorted the gathering to keep their spirit up in face of persecutions and to go on propagating the message of Islam undauntedly. He said that the Jamaat had to face trials and hardships from its very inception. But persecution had never harmed its cause. So they need not worry if difficulties were being created for them. Allah Almighty will remove them.

Nigerian Press Report on Ahmadiyya Convention.

New Nigerian, December, 28, 1978.

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Judge Defends Existence of Sharia Courts

From YINKA OKE, *News Staff*

A LAGOS high court judge, Mr. Justice A.R. Bakare, has said that the existence of sharia courts like customary courts in some parts of the country is a matter of right.

Mr. Justice Bakare said this in his opening address to the 28th annual conference of the Ahmadiyya Muslim Mission held in Lagos, last Saturday.

He said that the objective of the proposed Federal Sharia Court of Appeal was to enable aggrieved persons to appeal from state's Sharia Courts of Appeal to a higher court.

He said that the Federal Sharia Court of Appeal was meant to take appeals from the Sharia Courts of Appeal on any question of Islamic

Ahmadiyya takes Islam to the Ends of the World

personal law regarding a marriage concluded in accordance with law involving validity or dissolution of a marriage and guardianship of infants.

He told the delegates that the point to be noted was that the proposal to establish the Federal Sharia Court of Appeal was in no way different nor did it confer any additional advantage on the sharia courts over those existing for the customary courts from which appeal lies to the high court and from then to the Federal Court of Appeal.

In the address also Mr. Justice Bakare expressed disappintment over the appalling performance of the Nigerian pilgrims at this year's hajj.

He observed that according to the newspapers' reports, most of the pilgrims spent the precious period of the p lgrimage in frivolities such as the observsnce of the birthday parties.

To combat these malpractices in future, Mr. Justice Bakare suggested to the conference to undertake to produce literature on the manner of performance of the pilgrimage.

Such a literature, the judge explained, should be translated into the main Nigerian languages and widely distributed within the bountry.

The literature, he said, should contain information on the obligation, mode of performance, duties involved and morals expected in the fruitful performance of the pilgrimage for the benefit of other muslims.

The mission later revealed that by next year, it would build ten mosques at different locations throughout the federation with one at Niamey.

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The initial construction of the mosques would cost about 50,000 Naira and would later be augmened by members and would be completed within three years.

The mission is also to undertake the second edition of the Yoruba translation of the Holy Koran.

Other delegates at the conference include Niger Republic, the Republic of Benin and Ghana.

EXPORTERS

OF

BOOKS ON

ISLAM

The Oriental & Religious Publishing Corporation Ltd., Rabwah, Pakistan.

A New Mosque & Library opened in Fiji

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The completed portion of the Fazl-e-Umar Mosque and a Library with reading room was opened by the Amir and Missionary Incharge, Ahmadiyya Muslim Mission, Fiji, Maulvi Din Muhammad Shahid, M.A., at 82, Ratu Mara Road, Samabula, Suva, Fiji. The Library has cost $45000 (Pakistani Rs. 450000/-). The Mosque will be completed at an expense of $1,50,000/- (Pakistani Rs. 15,00,000/-). The event took place on the auspicious occasion of Ahmadiyya Annual Convention held at newly built Fazl-e-Umar Mosque on December 25, 1977. It was attended by 500 Ahmadis from all over Fiji. The (Fiji Times) gave the news with a photo in its issue of December 27, 1977 and also a brief history of the Movement.

Below is reproduced the message, sent by Hazrat Mirza Nasir Ahmad, Khalifatul Masih III, the present supreme Head of the Movement which was read on the inauguration of the mosque and the Library.

Dear Brethren,

Assalamo Alaikum Wa Rahmatullah-e-Wabarakatohu.

It gives me great pleasure to know that you are performing the opening ceremony of Masjid-e-Fazle-Omar and its allied library and reading room.

The Mosque in Islam is a very sacred place. It is called the House of Allah and is exclusively reserved for His worship. It is built to establish God's love in the hearts of people and to invite their attention to religion which alone can guarantee real peace and prosperity in the world. As such the doors of this Mosque shall remain open for every body who wishes to pray and worship one and only God in whatever manner he likes, provided (1) he does not interfere in the worship of those who have built this Mosque for their own religious needs and (2) he observes the rules and regulations framed by its trustees. I am sure the spirit of toleration thus created will go a long way in removing hatred, eliminating causes of feuds and strifes, promoting good will and harmony among different sections of society. I hope the day is not very far when men will shun the path of warfare and will learn to live in peace and amity with each other.

I pray to God that He may accept the sacrifices of all men and women who have contributed towards the construction of this Mosque. I also pray that this Mosque may serve as a centre and source for spreading the guidance and light that was vouchsafed to Prophet Mohammad (peace and blessings of Allah be on him) and his illustrious disciple, the Promised Messiah and Mahdi, peace be on him. Amin.

Two Converts in Glasgow

Vakilut Tabshir, Tahrik-i-Jadid, Rabwah Sahibzada Mirza Mubarak Ahmad, had instructed Mr. Bashir Ahmad Orchard, Ahmadiyya Muslim Missionary in Glasgow, Scotland to try and convert at least two persons by the end of the year. Mr. Orchard set about this task determinedly. Relying upon the help of God Almighty and refusing to accept defeat he succeeded in his mission in the end. The following is the story of his struggle. (Ed.)

Sahibzada Mirza Mubarak Ahmad

Vakilut Tabshir Tahrik-i-Jadid, Sahibzada Mirza Mubarak Ahmad had asked me to let him know the outcome of my resolution to gain two converts by the end of December 1977. It was six weeks ago that I resolved to achieve this objective.

First I would like to say that this challenge stimulated me to visit and contact more people during the last six weeks than I had done during all the previous six months. I treated it as a matter of great urgency. I had made up my mind to succeed and refused to consider the possibility of failure. I conditioned my mind to believe that most certainly I would achieve the goal with the help of Allah. I would allow no doubts to enter my mind.

One by one the weeks passed away but my tabligh efforts which involved personal contacts with people of various nationalities were not producing any converts. However I kept on believing and, of course, also prayed.

I awoke yesterday morning-the last day of December—still without success. Logically it seemed that there was little or no hope of achieving the goal especially as I did not know who else to visit. There seemed to be no more chance and I said to myself that now the matter is in the hands of God. That same morning I received Vakilut Tabshir's letter and found extra encouragement in his words:

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> 'I have always experienced that whenever someone makes such noble plans, Allah grants him extraordinary success'.

I still remained optimistic. I went out in the morning and visited some friends but they were not ready to accept Ahmadiyyat. I returned home for lunch. Only a day now remained. I knew no one else to visit. What could I do now? I could not accept

(Continued on page 15)

The Need of Revelation

by Habib Ahmad, M.A. Sierra Leone

Atheists and materialists believe there is no God In their opinion particles of matter are existing eternally with all their properties on their own. The present form of the universe is the result of mechanical automatism of these lifeless and mindless particles of matter. Through accidental combinations and recombinations of the particles the different things of the world have come into being. It is just as to say that a monkey will, by striking at random at the type-writer keys for millions of years, be able to comopse a Shakespearian Play. It is unbelievable and inconceiveable.

There is order, design and deep interrelation between different things of the universe. How food, air, water and sunlight, which are indispensable for life, did manage to assemble accidentally on earth? If the eye came into being accidentally, how the Sun was brought into existence accidentally to help the eye in seeing things. Suppose the ear was framed accidentally, how the air also came into existence accidentally to help the ear in hearing sounds. If man appeared accidentally how woman also emerged accidentally to reciprocate his emotions. Such examples can be piled up endlessly. There is deep interrelation and interdependance bet ween different things of the universe. This cannot happen accidentally. We are bound to admit that there is an All-knowing, All-Powerful and All-Wise Creator, Who designed the Whole Pattern of the universe and then brought it into existence.

Some atheist philosophers have the opinion that there is an impersonal God, Just like other blind forces of nature. He is an Unconscious Unifying Force, Which is unconcerned with human destiny, aspirations and prayers. This doctrine is totally fallacious. The word 'God' is not applicable to a Blind-Force. It means a Conscious Being, possessing thoughts, Intention, Will, Absolute Power and complete control over nature.

Some people have the notion that God once created the universe. He designed it and set it into motion. Thereafter, it is working automatically under the force of its inherent laws. God does not interfere with its working. Now He is nothing more than an indifferent spectator. Under this hypothesis we find no answer to the questions. Why did He create such a strange universe? What was the purpose of creation? Did He reveal His purpose to man? Is there life after death, and will man be rewarded and punished in the life hereafter in accordance with the merits of his actions?

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Brahmu-Smaj, a Hindu sect, holds that God exists, but He does not speak to human beings. He does not bless man with His revelation. He has endowed man with Sound Reason. By exercising his Reason and by observation of facts, man can find answer to all questions. Hence, Divine revelation is not needed. But they forget that by observation of this wonderful universe we can at the most make a hypothesis that there should be a God. But we cannot be certain that He actually exists. We cannot observe Him with the apparatus of our sense-organs. God says in the

Holy Quran : "Eyes cannot reach Him, but He reaches the eyes. And He is the Incomprehensible, the All Aware 76 : 104.

This point was also made clear by Kant. He says, "We can know how the world appears to us, we cannot know what it is in itself." Unless God reveals Himself to man, he cannot have definite knowledge that there is God. That is why God did reveal Himself to His chosen ones, saying : "I exist, I am the Creator of this universe, worship Me and follow My Commandments," Had it not been so, man would never have attained to certain knowledge of the existence of God and life hereafter and would have lived in ignorance and darkness.

The followers of some religions say that God used to speak to human beings in the past, but now he does not do so It happened only in the past. How can some of his attributes be suspended ? They hold that His attribute of 'Speaking to human beings' was at work in the past, but now it has been suspended. How it can be so ? Can we believe that His attribute of 'Sight' was at work in the past, but now He sees no more. None of His attributes can be totally suspended Even now those who strive steadfastly and patiently to get nearer to God, can listen to His Voice. In this age the Founder of Ahmadiyya Community has claimed that God has blessed him with His revelation. God has revealed to him that he is the Promised Messiah and Mehdi, who was to come in the latter days to revive Islam and to propagate it throughout the world. His prophecy is materializing in a spectacular way.

(Continued from page 13)

failure. That same afternoon information came to me of a husband and wife who had arrived from Mauritius. They lived several miles away and I did not know them. I telephoned the husband who said he would be pleased to meet me but not until next week. I realized that here was my last opportunity and in the evening I went to visit him. He was not expecting me and as I stood on the doorstep he hesitated to ask me in on the ground that he was busy. Then he said 'come in'. I spoke with him and during my tabligh conversation he told me he had heard about the Ahmadiyya Movement when he lived in Mauritius. His wife was also listening in the room. At 9-45 p.m , they both signed the Baiat form with only two and a quarter hours left in the end of the month of December. Alhamdo lillah'.

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TWO MIGHTY PROPHECIES

OF THE PROMISED MESSIAH

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ABOUT

KOREA AND CZAR OF RUSSIA

Condensed from an Urdu speech delivered by Professor Basharat-ur-Rahman M A. on the occaison of the Annual Convention in 1972.

English abridgement by Nur-ud-Deen Muneer M.A.

The following two Mighty Prophecies of the Promised Messiah, furnish a clear proof of his being a man of God and also of the existence of God Almighty. The nature of tidings and warnings contained in them is such as can never be anticipated by any man, however ingenious he might be. At the time the prophecies were made, the events foretold in them lay completely in the lap of the Unseen known by the Omnicient and Almighty God alone.

The prophecies are:

1.

ایک مشرقی طاقت اور کوریا کی نازک حالت

i.e., "An Eastern Power and the plight of Korea."

2.

زار بھی ہو گا تو ہو گا اس گھڑی باحال زار

i.e., "Even the Czar will be at that moment in a sad case".

Let us first consider the prophecy about the plight of Korea. It makes two predictions (1) The rising of an Eastern Power and in consequence of it (2) The plight of Korea. The prophecy was first published in 1905 in the community paper Al-Hakam, Vol. IX, No. 24, dated July 10, 1905. But according to the note appended to it by the Editor, it had been announced much before the start of the Russo-Japanese War and the community knew it well. The editor laments his own negligence in delaying its publication.

As the Russo-Japanese war started on the night between 8-9 February, 1904, the prophecy must have been made sometime before that date. At that time no person could guess that Japan would rise as a great power and Korea will be subjected to the most abject humiliation and drudgery. But this is what happened. As a sequal to the war which ended on 27-28 May, 1905, Japan emerged as a great Eastern Power. It established suzerainty over Korea and despite their resentment reduced its inhabitants to the position of mere serfs. Thus both the components of the prophecy, i.e., "emerging of an Eastern Power" and the "plight of Korea" were visibly fulfilled.

Japan went on augmenting its

power in world affairs and correspondingly tightening its hold on Korea. It made life unbearable for the Koreans. Then after a long period of suffering and exploitation extending to some four decades, Korea got some respite. Japan joined the Axis Powers in 1945. Its armies were, however, defeated and crushed by the Allies in World War II. So Korea had some peace, but it was extremely short lived. Hardly four years had passed on the subjugation of Japan when in 1949, Red China rose as a Mighty Eastern Power and Korea again became a battle field. Russia, America and China began to test their military strength on its soil. Korea's misery knew no bounds.

Korea

Before we go further into the details of Korea's plight, it would be proper to state a few particulars about its geogrphy. It is an archipelago, 525 miles long and 125 miles wide, lying to the south of Manchuria and the U.S.S.R. The River Yaloo is in its north and the sea of Japan in its east. Stretching over an area of 85,343 Sq miles, it has no less than 3500 islands and its coast extends to 5400 miles. The total population of North and South Korea, according to the census taken in 1960 was 3214113. In summer its temperature is 24 centigrade and in winter it goes below zero point. Its main crop is Soya beans, known for its nourishing properties. Korea is an ancient land having a history going far beyond the Christian era.

Korea's plight !

Periodically from 1892 to 1895, Korea was on war with her neighbours Japan and China. In 1895, it was defeated by Japan and to save itself from Japanese inroads, it sought protection of Russia. This led to rivalry between Russia and Japan which culminated in the Russo-Japanese war of February 1904. Prior to it Japan was considered as a third rate power. Russia had to concede to Japan's demands and to acknowledge its suzera nty over Korea Korea had also to sign a treaty of allegiance with Japan.

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These events plunged Korea in dire plight as was foretold by the Promised Messiah. The Japanese ruled it cruelly, destroyed its economy and crushed the spirit of the Koreans. They tainted their religion and culture by making the teaching of Shinto religion compulsory in the Korean schools and by compelling the children to revere the Japanese emperor. Korea's rice was exported to Japan and the Koreans had to subsist on wild herbs and bark of trees. Their farms were given to Japanese settlers. The Japanese soldiers and Policemen drove the Koreans like herds of cattle. One policeman would control 400 Koreans Koreans began to fly from their country, as it had virtually become a prison hold for them. The period of Japan's occupation of Korea continued for 40 years, i.e., 1905 to 1945. Japan was then defeated in the Second world War and Korea was freed from its clutches. But in these 40 years Korea had suffered such a miserable plight as it had never tasted before. The Promised Messiah's prophecy had been fulfilled in both of its aspects.

Second Manifestation of the prophecy

But Korea's plight was not yet to end. On Japan's defeat in 1945, the Russian and American troops entered Korea. Its northern half came under the domination of Russia and the southern under that

of America. Both the powers suspected each other and out of mutual hatred and malice they began to organise and arm the Koreans. In the meantime civil war raged in China, and in 1949, Mao Tse Tung driving Chiang Kai Sheik out of the country assumed full control of it. So the Communist China now emerged as a Great Eastern Power and the Promised Messiah's prophecy regarding the plight of Korea was again fulfilled. By the time China had emerged as a great power both Russia And America had withdrawn the bulk of their forces from Korea.

In 1949 gorilla warfare broke out between the two sides of Korea. Actually Red China was engineering these skirmishes. Then on June 25, North Korea launched a full scale attack against South Korea with an army of 130000 regulars and 100,000 reservists. Immediately America moved its forces into Korea under the garb of "the U.N. Peace Force". It included contingents from 13 other countries. Fierce fight took place on the soil of Korea adding immensely to its sad plight. The Promised Messiah's prophecy had again been fulfilled and Korea had been plunged into a miserable condition by another Eastern Great Power, i.e. Red China. The other Great Powers involved in this fight were all non-Eastern.

Red China smashed the American Eighth Army and broke its well known X Corps to pieces. In fact the American Force was totally annihilated and its military reputation brought very low. The Chinese Forces launched their second attack on 30th December 1950 with 400,000 Chinese and 100,000 North Korean troops. The Allied armies suffered heavily. In May, 1951, the Allied Forces mounted a counter attack which was repelled by Red China and North Korean army of 800,000 strong. America resorted to air and germ warfare but could not stem the tide of Chinese attack. The Allied casulties came to some 4,37,996 persons as injured, dead and taken captives. Out of a population of 85,50,000 North Korea lost 3800,000 as killed. More Koreans died of hunger, disease and other causes eliminating almost half of the population of Korea.

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The Koreans were rendered homeless and sought refuge wherever they could get it. Innumerable children lost their parents and wandered in their own land without any shelter and without anybody to care for them. The world stood aghaust at their calamity and cried for God's protection. The topic of the day, for one and all was the "plight of Korea".

The Promised Messiah had prophesied "An Eastern Power and the plight of Korea". At that time no body could imagine that Japan and Red China will emerge as great Eastern Powers and as a consequence Korea will be thrown into utter misery. But under the decree of the Almighty God things did take such shape that ultimately the Promised Messiah's prophecy was manifestly fulfilled. One who ponders unbiasedly on these events will have to agree that the prophecy stemmed from the Omnicient and Almighty God and that it was not the doing of any mortal man.

The second prophecy pertains to the fate of the Czar of Russia. It says,

زار بھی ہوگا تو ہوگا اس گھڑی با حال زار

i.e. "Even the Czar will be at that moment in a sad case".

This prophecy has also two ele-

ments e.g., A dreadful moment and the pitiable condition of the Czar of Russia at that moment. As detailed below, the prophecy has a particular setting in which alone it can be properly understood.

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On January 30, 1903, the Promised Messiah dreamt that as if the sceptre of Czar of Russia was in his hands (Vide Tadhkira, second eddition, p. 458. In another vision he saw his followers in the land of Russia as numerous as grains of sand. (Ibid, p. 813)

The handing over of the Royal sceptre of the Czar of Russia to the Promised Messiah as well as his second vision signify that Islam will one day prevail in that land and that its allegiance to atheism and communism will end. This is, in the face of the present day dominance of atheism in Russia, something very astounding and a person who is not familiar with the ways of God might take these promises as the ravings of a mad man.

True, at this stage, the conversion of Russia to Islam seems to be very improbable. But if some other prophecy of the Promised Messiah about Russia, similarly improbable comes to pass, then the doubters would not have any reasonable ground to reject the prophecy pertaining to Russia's conversion. If one prophecy comes true why not the other ! Sound logic.

As already stated the prophecy regarding Russia's joining Islam was published in 1903. Two years later, in 1905, the Promised Messiah, under Divine Command, made another prophecy warning of a revolution engulfing the world and having a particular impact on Russia. The prophecy starts with a supplication to Almighty Allah for showing some fresh sign in favour of Islam followed by a proclamation of its acceptance Then the prophecy runs in Urdu verse. An English translation is given below.

"A sign will appear some day hence which shall overwhelm country and town and meadow. People will be seized in a wave of Divine wrath, so suddenly that a naked one will have no time to secure his loin cloth. Suddenly an earthquake will shake man, and trees, and rocks, and oceans. In the twinkling of an eye the earth will be overwhelmed and streams of blood will flow like channel tides. Those whose night garments were white as jasmine will wake up in the morning as if clad in red. Men and animals will go out of their minds and pigeons and nightingales will forget their songs. The hour will bear hardly upon every traveller and those on a journey will lose their way in agony. The waters of mountain streams will run red with the blood of the dead like red wine. Men high and low will be convulsed with fear and *the Czar himself will, at that hour be in a sad case.* That Divine sign will be a specimen of terror. Heaven will attack with a drawn sword. Hasten not to repudiate this thou stupid fool, for on the fulfilment of this sign depends my truth. This is a prophecy based on Divine revelation and will surely be fulfilled. Wait then a while in righteousness and steadfastness." (Braheen Ahmadiyya Part V. p. 120, Tadhkira (English), p. 308, 309).

The original urdu text of the prophecy contains in it the word i.e., زلزلہ Earthquake. But taken as a whole and in view of the form in which it was to manifest itself objectively, the prophecy applies to a war and not to any earthquake. For, it is said in it that in its wake "travellers

would lose their way", "countries, towns and meadows would be overwhe med", and "pigeons and nightingales would forget their songs", etc. It is a bloody war and not an earthquake which entails these hardships. For it is in a war that usual roads are blocked by the troops and travellers have to go by devious routes ; meadows are destroyed by the belligerents and birds scared by bombardment.

Elucidating this point, the Promised Messiah has himself said that the calamity might befall in some shape other than an earthquake. He says,

"The word زلزلہ (earthquake) has occurred repeatedly in this revelation and in severity it has been like ed to Doomsday. But I cannot say it for certain in what shape it will appear. It may not be an earthquake. It is some terrible calamity resembling the Day of Judgement in regard to the unparalleled destruction which it will cause" (Braheen Ahmadiyya, part V, p 120).

The Promised Messiah further declared that this calamity must come to pass within 16 years of its announcement. (Braheen Ahmadiyya Part V). This gives us two distinct factors to identify the calamity. (1) Its occurrence within 16 years of its announcement. (2) The sad case of Czar of Russia as a consequence of it.

It is easy to infer from the above that the prophecy was fulfilled in the shape of the First World War. For, it happened within the specified time limit and it was in this war that the Czar of Russia suffered an ignominious end.

Now let us see how the particular portion of the prophecy pertaining to Czar was actually fulfilled. The words of the prophecy are, "Even Czar will be at that moment in a sad case". It follows that until that moment internal revolutionary movements will not be able to topple Czar's government. The second point deducible from the terms of the prophecy is that his government would not survive after that calamity. Thirdly that it will mark the end of Czars, for the prophecy applies to Czar in general and does not name any particular monarch. Fourthly, the Czar will suffer many ordeals, disappointments and ignominy before his death to make his case "sad".

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The first World War which started in 1914, within the time limit appointed in the prophcy, b ought untold misery to the world. According to Encyclopaedia Brittannica, 37,494,186 combatants were killed, out of which Russia's share came to 9,150,000 men.

The Czar of Russia, Ramanov Nicholas II, whose fate had been sealed in the prophecy, was an absolute autocrat and a powerful monarch. He was so proud that on the very occasion of his coronation he had proclaimed with great fanfare that his Czardom was invulnerable and ever lasting. Being cruel and thoughtless he alienated his people very soon.

The Prophecy about his fall had been made in April 1905. By this time labour movement had gained sufficient momentum in Russia and due to his tactless handling it grew steadily more powerful. His downfall was precipitated by his cruel treatment of labourers in a factory of St. Petersburg (Leningrad). Their condition was very wretched and they approached him for redress. They went to his palace in a procession and submitted to him a petition. In it they had detailed their grievances and recounted the atrocities which his Officers were perpeterating upon them. Instead of

hearing them patiently and treating them kindly, the foolish Czar commanded his troops to open fire. One thousand processionists were killed on the spot and another 2000 badly injured. The procession included women and children, also old and feeble men. The streets of St. Petersburg turned red with their blood.

The whole country was up against him on this brutality and he had to yield some rights to the people. The Duma or parliament was established in 1905. In the same year Russia was defeated by Japan which lowered the czar's prestige further and strengthened the Communist party.

By the time World War I broke out, the Communist party had become very strong. It made the peasants and labourers conscious of their rights and prompted them to stage strikes and demonstrations. The conduct of the Russian army proved hopeless in the war which was eventually lost as Czar was no match against the German military strategy. A famine broke out in the country and prices of consumer goods soared high. The government was run by Rasputin a devil in the shape of man who oppressed the common people to the utmost. The result was that the people rose in rebellion against the government. But again the Czar would not listen to their demands and ordered his lieutenants to crush them by force. This added to the fury of the people who took hold of the government and formed the People's National Government on the 12th March 1917. On March 15, the Czar, Nicholas Ramanov II. who boasted to be the most powerful monarch in the world, had to relinquish his throne. The decree of God began to fulfil.

The Czar and his family was removed to Tobolsk, in Western Siberia. This step sealed their doom. Here the royal family was subjected to painful chastisement. Their wooden barracks would get so cold that they had to seek shelter in the servants quarters. The princesses had to go with ragged and torn dresses and to bear with the offensive fumes of the oil lamp. The small, gloomy and dirty room in which they were forced to live was full of rats. Birds had made their nests in the ceiling and spiders crawled about every where weaving their cobwebs.

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In 1918, they were taken to Ekaterinburg (now Sverplovsk) in the Urals and confined in the cellar of a dingy house, Here their miseries became simply unbearable. Food served to them was very poor. The princesses were brutally molested, and even the ailing child was shown no mercy. One day their daughters were raped before the Czarina. When she turned her face away in agony, she was forced to watch the heinous act at the point of bayonet pricks. The cup of their misery was then full. At last in the night of July 16, 17, 1918, the Czar, Czarina and all their children were brutally killed. A bullet pierced the Czar's liver. The Czarina and their daughters shrieked and begged for mercy but instead their breasts were pierced with bayonet thrusts. The Czar and his family were all done away with and there was none to mourn over their sad fate. Their bodies were burnt and thrown into an abandoned mineshaft.

The word of God was manifestly fulfilled.

زار بھی ہوگا تو ہوگا اس گھڑی با حال زار

"Even the Czar will be at that moment in a sad case".

What more sign is required of the Promised Messiah's truth ! Blessed is he who profits by these signs and turns to God Almighty in all humility.

FAZLE UMAR FOUNDATION

An Important Announcement

Annual Prizes of Rupees Seven Thousand & Five Hundred for Literary Works for the year 1357 S.H. (1978 A.D.)

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At the Annual Gathering of 1949, Hazrat Khalifatul Masih II (may God be pleased with him) laid before the Community a comprehensive scheme regarding the Ahmadiyya Publications. To implement this scheme, The Fazle Umar Foundation has fixed five prizes of Rs. 1500/-each. These prizes are awarded for works which fall under any one of the following broad categories of topics :

First Prize :

The basic tenets of Islam, e.g. Gods existence, Divine attributes, the need of Prophethood, criteria for the recognition of the Prophets, Prayer, Fate, Life after death, Paradise and Hell, Miracles, the need of Shariat (Religious Law) and life of the Holy Prophet.

Second Prize :

On any aspect of Islamic forms of worship and Islamic moral ethics.

Third Prize :

History of Religion ; history of former prophets ; history of Islam ; history of propagation of Islam in any country, history of the Ahmadiyya Movement ; Life-story and character sketch of any companion of the Holy Prophet or any Hero of Islam, etc.

Fourth Prize :

Islamic Economics e.g. Banking and Interest ; System of Insurance ; Labour and related questions ; Organisation of Trading Companies ; Industry; International Commerce (N.B. Aside from throwing light on these subjects from the Islamic point of view, the discussion must include comparison with the existing system) ; Research by Muslims in any branch of know-

ledge and their contribution to its development.

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Fifth Prize :

Any literary topic not included in the above-mentioned categories of titles.

RULES AND CONDITIONS

1. These Prizes will be awarded annually. For this purpose, a year will be reckoned as from 1st January to 31 December.
2. Only those manuscripts will be included in the competition which are received in the Office of the Fazle Umar Foundation on or before 1st November in any year. Exception to this condition may be allowed under special circumstances.
3. It is important that the manuscript is original and unpublished.
4. The manuscript shall not be less than 20,000 words. (*a*) Two bound copies of the draft shall be submitted. whilst submitting his article, the entrant should state clearly the category of the Prize (First, second, etc.) under which the entry falls (*b*) The author should submit an outline of his thesis before undertaking the writing of his paper so that, the committee appointed for this purpose can suggest essential modifications and improvements if necessary. (*c*) The author, in his thesis must include complete references quoting the author, the name of the book and the year of its publication. (*d*) It is permissible for an Arabic and an English scholar to jointly Produce a thesis in English which can be published in joint names.
5. Old Books shall not be eligible for consideration.
6. To qualify for a prize special Standard of literary merit and research work has been prescribed. The question whether any entry comes upto this standard and as such is eligible for the award of a Prize shall be decided by a Board whose appointment will be made by the Chairman of the Foundation. The decision of this Board shall be Final and binding and beyond appeal in any Court of Law.

(*a*) The thesis approved for the grant of an award, will be suitably amended by the author in the light of the remarks and comments made by the judges of the thesis before this is published. (*b*) Such an amended copy will be submitted for record to the Foundation office.

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7. It is not at all a compulsive obligation to award all these prizes every year. If in any year entries do not measure upto the standard in any division, no award of prizes will be made that year.

8. The copy-right of the prize winning thesis will belong to author, but the Foundation shall have the right to publish one-third of the thesis as its excerpt and if the author concerned does not publish his prize-winning work in three years tne copy-right thereof shall pass on to the Foundation.

9. (*a*) If the printing and publication of an article be under the consideration of the Foundarion and its author insists on grant of suitable royalty, the Foundation shall give due regard to the request i.e. the payment of royalty for the publication of a thesis is not outside the bounds of possibility.

(*b*) If a writer is not in a position to publish his thesis, and if its publication is, in the opinion of the Foundation, in the interests of the Movement, the Foundation will make necessary arrangements. The authors shall submit at least two bound copies each of their works to the Office of Foundation.

10. It is upto an author to determine the category or division for his entry under any one of the above mentioned five categories of topics. He may however consult the Chairman of the Foundation in this behalf. The title of the approved thesis will be reconsidered before its publication for any possible amendment.

11. It is for the chairman of the Foundation to decide as to which of the said categories covers an entry or whether it is not covered by any category and his decision in this respect shall be final and binding.

Secretary,
Fazl-e-Umar Foundation, Rabwah.